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[THIRD THOUSAND.]

Papers on Wesleyan Matters.

No. 1

PREFACE.

At a time when licence is so largely claimed by persons of all classes, with or without the sanction of a name, to criticize the character and doings of Wesleyan Methodism and its leading agents, no apology will be expected for the additional criticism and information, which may be furnished in the following series of Papers on that subject. At least, they who have set the example of thinking and writing so freely thereupon, will surely have no reason to complain, if others, who differ from them in principle and in opinion, should think and write as freely as themselves.

From the period of Mr. Wesley's death—to say nothing of the earlier stages of Wesleyan history—there has been in the Conference and in the Connexion at large, a number of persons, who from various causes have been disposed to dissent from the mass of their brethren on certain points. And of this number some have occasionally been induced to set themselves up as the Reformers of Abuse and the Advocates of Liberty. Without specifying any names at present, it may suffice to say, that time and experience have clearly shown the true character and value of the pretensions which, under those imposing titles, attracted for awhile so much attention, and in some instances created so extensive a disturbance; and the results have yielded growing confirmation to the maxim, that bitterness and clamour are seldom found upon the side either of reason or of truth. The plans of the disaffected have, in their *dénouement*, failed to establish the reputation which their contrivers sought, for integrity and public spirit; and the experiments of various theorists in succession have proved that they were not to be trusted as oracles of wisdom. But the lessons so emphatically taught by their disastrous failures have not been equally observed by all. And of the Wesleyans of the present generation, though the religious system with which they are connected may not be less dear to them than it was to their honoured fathers, there is a numerous class to whom, for want of more of that knowledge and caution which experience teaches, some of the principles and practices most hostile to the true character and beneficial working of the system, and the *merits* of the parties who avow or patronize those principles and practices, are not sufficiently suspected.

Such is the emergency which has occasioned the commencement of these "Papers." It is no merely private conviction we avow, but a fact open as noon-day to all who are in circumstances to examine fairly the evidence on which our own conviction is founded, when we say, that at the present day, under the specious and popular pretext of adapting it more closely to "the form and pressure of the times," there are schemes a-foot for casting Wesleyan Methodism, in some important particulars, into a new mould, both as to its character and its objects. On the one hand, a party acting under the mask of a professed attachment to its polity and institutions, are earnestly engaged in undermining both the one and the other; and on another hand there are various parties—some for

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them pretending no such sympathy with Methodism, and others avowedly opposed to it—who are ignobly busy in fomenting “strifes and divisions” amongst ministers and people, for no other purpose (that has yet been made apparent), but that the barrier which that Methodism, by the collective force of its unity and its consistency, has hitherto opposed to the deluge of a *spurious* and revolutionizing Liberalism, may, by the dissolution of its strength in these particulars, cease to be in that respect availing.

Meanwhile, these schemes of division and mischief, like all other schemes, however wild or wicked, have their abettors, public as well as private. More particularly, for some time past, they have found advocates in plenty, in Periodicals issued by various parties; as also in certain “Sheets,” of the writers of which the very gentlest thing that can be said is, that they “peep and mutter,” their productions being so *slimy* and disreputable, that, with all their boasting of honesty and independence, they have not yet dared to issue them through any other channel than that of a clandestine press and a private circulation.

The virulent and sinister *animus* of these proceedings, so obvious and so hateful to those who have the disposition and the means for judging fairly on the subject, furnishes, to a considerable extent, its own most certain antidote. But all persons do not possess the information which would secure the immediate detection of the misrepresentations and sophistries so plausibly set forth. And an injury is perpetrated on the claims of public decorum and justice, if under such circumstances, vituperation be allowed to pass without rebuke, or sophistry without exposure. More particularly, in a case like that in question, with which not only the interests of Methodism, but also those of religion generally, are so intimately blended, the repugnance which all right-minded persons naturally have to controversy of this kind, must, on the ground of *religious* duty, give place to the practical conviction, that, at all events, the *characters* of those who have been so wantonly traduced, and the *principles* which God has so eminently sanctioned,—and on account of which, chiefly, some of the most honoured names in our Connexion have been marked out for infamy,—cannot, without glaring criminality, be tamely given up, either to triflers or traitors, to be trampled in the dust.

Already, in repeated instances, good service has been done in this matter, by the checks which have appeared in various publications of established authority and credit, to the mischief which we thus denounce. But, as publications for general purposes, as well as for the particular purpose of maintaining the authorized principles and settled economy of Methodism, they are necessarily restricted as to the space they can afford for observations on these subjects. And it is not, perhaps, desirable, except in cases of *extreme* emergency, that they should be to any great extent the vehicles of communications like those which under present circumstances appear to be required.

It is therefore proposed to issue, *pro re natá*, a cheap periodical, under the title of “Papers on Wesleyan Matters,” adapted to the present state of the Connexion, as an organ through which correct information and sound principles, upon those subjects which agitate or interest the body, may be generally circulated, and “Methodism as it is” may be in some degree protected from the mischief which secret and open enemies so sedulously plot against it. At the same time, the Editors would state that they will be happy to be saved, as far as may be, the unpleasant duty of *controversial* writing, it being their principal object to supply such “Papers on Wesleyan Matters,” as shall be likely, by their subject and tone, to promote earnest and devoted piety, and “tend to peace and godly edifying.”

Beyond these general statements, the Editors do not undertake to pledge themselves to any formal professions, as to the course they will pursue. The “Papers” have their origin in peculiar circumstances; and circumstances will to a great extent determine the *style* and *tone*, as well as the subjects, by which they will be characterized.

PAPERS

ON

WESLEYAN MATTERS

JANUARY 1, 1849.

METHODISM AS IT IS, AND NOT AS IT IS MISREPRESENTED TO BE, BY ITS ENEMIES, AND BY
SOME OF ITS *PROFESSED* FRIENDS.

“METHODISM IS ON THE DECLINE!”

SUCH is the alarm-note which has been sounded among the various sects of professing Christians, echoed by the press, and exultantly spread by sceptics of various shades. The heart of no true Methodist can fail to be afflicted by this announcement, if true; nor remain indifferent to the exposure of its erroneousness, if false. A sincere Methodist, therefore, may enter on an examination of the grounds for this alarm with motives so obvious that they need no detail.

Before essaying the proposed enquiry, let us glance at the parties who have joined in sounding the alarm that “Methodism is on the decline.” We may mention, first, High Churchmen, who, beholding with feelings of repugnance the intrusion of what they regard as an un-apostolical form of Christianity into almost every town and village of the kingdom, anxiously desire to have it believed that Methodism has done its work; that its day is over; and that it must, like many other “unauthorised systems” of religious profession that continued for a short time, pass away. Next may be named Political Dissenters, who are vexed and offended with Methodists, because they will not unite in political movements, and join associations to attack the Established Church. Chagrined because they cannot obtain Methodist help, which they are shrewdly conscious would be effectual, they desire to see us diminish rather than increase, and would, if they could, cry us down. The ungodly world, it needs scarcely be observed, was ready to take up any report to our disadvantage, whether true or false; and when the alarm-note was sounded by parties professing religion, it was not to be wondered at, that the openly irreligious should join eagerly in the chorus—“Methodism is on the decline!” Still less can it excite surprise, that other parties that might be named, such as the Socinians and Papists, should unite to misrepresent and decry the actual state of a form of Christian profession which is so antagonistic to their corruptions of truth; but that ministers and church-members in Methodism should aid in the alarm is strange, especially if there be no veritable grounds for it.

That official alarmists exist among us is notorious. That "Methodism is on the decline" is the uniform representation of some who make themselves prominent in Conference ; and who, evidently, have no objection to be regarded as authorities. They state and urge it there, as the strengthening cause of objections which they make to parts of Methodist discipline they do not approve ; and they are found croaking and muttering the same alarm-note in their Circuits. They print the dolorous semi-breve in letters given to the public ; and they swell it on every stop of the organ of discontent, till there is danger that our church-members, in numbers, should have their teeth set on edge by the harsh loudness of the discords, and should cry out by very compulsion of pain—" Verily, Methodism is on the decline !"

Were the case really as they so industriously describe it to be, a question would arise as to the propriety of "harping" thus continually on one note, and that one so lugubrious and discouraging. Who does not know that it is possible to cry down a man's credit in the market till he yields to despondency himself, the world believes in his insolvency from his melancholy look, and he is ruined ? No person likes to be connected with a failing cause ; least of all, perhaps, the Methodist, who has been accustomed to hear of prosperity from childhood, and who, of all religious professors, is the most sanguine,—sanguine, almost to impatience.

Another question naturally arises in the mind, while dwelling on the fact that we have official alarmists in our midst : namely, by what peculiar energy in the unwearied discharge of ministerial duty, what depth of spirituality, what strictness of self-denial, what extent of talent or acquirement, are they distinguished above their brethren, that they can be characterized as consistent proclaimers of what would seem, in their judgment, to be the tokens of divine chastisement ? We leave this thought to its righteous operation in the bosom of every sincere and devoted Methodist, and hasten on to our enquiry.

Let us view the proposition, that "Methodism is on the decline," fairly ; and endeavour to answer what we conceive to be a misrepresentation, with the firmness of men deeply attached to a cause which we believe demands our devotion and our love. To our minds, we confess, the question does not wholly turn upon the number of members in Society, comparing each year with the one preceding. The number of members is but one element in calculating the advancement of Methodism. A church may, in reality, be more healthy after it has been reduced in apparent dimensions by the pruning-knife, than before. It may, and must to the considerate observer, then appear more pure, promising and prosperous, than while there were attached to it many seemingly luxuriant but inwardly decayed branches. It may be that the Methodists have "numbered the people" too much ; or, at least, that they have relied too much upon mere numbers. It is no uncommon thing for the members of a Quarterly Meeting to conclude that the ministry is inefficient, and the general agency of the Society unsuccessful, if a considerable increase of members is not found at the conclusion of the Quarterly Visitation for tickets. But it may be that many have been converted and added to the church during the quarter, nevertheless ; and that many dead members have

fallen off, or have been removed by the ministers at the time of meeting the classes. And as it is with one Society so it may be with the Connexion, in the aggregate.

We have no desire to exclude the consideration of numbers in pursuing our enquiry : they should, and must be counted ; but a true answer is not to be reached by counting them, only, and excluding other considerations. We would not seem to be indifferent, much less feel so, to the numerical state of the Societies. We remember the value of one soul, and would not overlook or disregard it ; but we would not immediately be discouraged, and rush despairingly to the conclusion that " Methodism is on the decline," simply and solely because the number of members now is not so great as it was last year. There are other items of the enquiry that must be taken into the account, in order that we may arrive at a just conclusion. These, we may afterwards name ; but, in the mean time, let us examine the number of members of Society, and see whether there be found in the result those constraining causes for fear and despondency which some among us so significantly assert.

In attempting to do this, however, a question arises as to what shall be the period of time over which the calculation shall extend. It would end in a narrow and microscopic view, to take one year only, and to compare it with the year preceding. No tradesman would do this in framing his complete business-account ; and draw his conclusion from a comparison of these two years alone,—especially, without taking the state of the times into his reckoning. For two years to be compared justly, they must, in all respects, be years of equally possible and successful exchange. He will, therefore, if a man of extensive dealings and of long standing, extend his calculations over a longer period, and will thus judge more safely and soundly of his real condition. Perhaps he will take five or ten years, and compare them, as to profit or loss, with the five or ten years preceding. Let us do so with the numbers in Methodism. In looking over the Minutes of Conference as far back, from the present year of 1848, as they will supply us with the necessary items, we find the particulars to be as shown in the following table :—

NUMBER OF MEMBERS IN THE WESLEYAN METHODIST SOCIETIES UNDER THE BRITISH AND IRISH
CONFERENCES. TAKEN AT *FIVE* AND *TEN* YEARS,—FROM 1768 TO 1848.

Year.	Members in Great Britain.	Increase in Five Years.	Increase in Ten Years.	Members in Ireland.	Increase in Five Years.	Increase in Ten Years.	Members on Mission Stations.	Total Number of Members.	Total Increase in Five Years.	Total Increase in Ten Years.
1768	23,641	....	....	2,700	....	....	Returns not complete.	26,341	These include Great Britain and Ireland only.	
1773	28,826	5,185	....	4,013	1,313	....		32,839		
1778	32,553	3,727	9,912	5,338	1,325	2,638		37,891		
1783	39,902	7,349	....	6,053	715	....		45,955		
1788	53,162	13,260	20,609	12,213	6,160	6,875		65,375		
1793	60,861	7,699	....	14,064	1,851	....		74,925		
1798	85,055	14,194	21,893	16,657	2,593	4,444	11,986	113,698		
1803	96,157	11,102	....	24,647	7,990	....	15,767	136,561	22,863	
1808	116,595	20,438	31,540	24,550	Decrease 97 }	7,893	14,836	155,981	19,420	42,283
1813	162,003	45,408	....	28,770	4,220	....	16,825	207,595	51,614	....
1818	195,101	33,098	78,506	19,052	Decrease 9,718 }	Decrease 5,498 }	23,473	237,626	0,028	81,645
1823	219,398	24,297	....	22,039	2,987	....	31,411	272,848	35,222	....
1828	245,194	25,796	50,093	22,760	721	3,708	36,917	304,871	32,023	67,245
1833	279,170	33,976	....	24,403	1,643	....	45,786	349,359	44,488	....
1838	296,801	17,631	50,607	26,244	1,841	3,484	66,808	389,853	40,494	84,982
1843	331,024	34,223	....	28,004	1,760	....	92,258	451,286	61,433	....
1848	338,861	7,837	42,060	23,142	Decrease 4,862 }	Decrease 3,102 }	97,451	459,454	8,168	69,601

Taking these returns, and applying them to Great Britain, with which we are more immediately concerned while pursuing our enquiry, it will appear, that if the loss in Ireland were not reckoned, the increase during the last five years would be upwards of 16,000 for the members under the British Conference; and of these, nearly 8,000 are supplied from Great Britain itself. Now, what are the circumstances under which this increase has been made? First, there has been the great struggle with Tractarianism. No religious society has had to contend more severely with this system than ourselves. It has so warped the minds of a considerable number who formerly frequented Church in the morning and Chapel in the evening, that now they never enter a Methodist chapel. Thus the field of Methodism has been greatly narrowed with regard to the upper and middle classes of the country. Nor has our struggle been less severe with Infidelity. It has corrupted and perverted the minds of the lower classes, until thousands of them refuse to enter any place of worship. The last five years have been seasons of unparalleled deprivation and distress; and we discover and mourn over the undeniable fact, that poverty not unfrequently hardens the heart, and removes men from the church. Seldom is it found that want increases religious susceptibility, or draws the sufferer to seek more intimate communion with the people of God. The sense of destitution, the want of decent clothing, and all the bitter and mortifying accompaniments of poverty, too generally check the desire to join in religious communion. Let us call to mind, too, the removals of large numbers of the population, under this same grievous pressure, from place to place, to seek employment. How many of them stand apart from the church, until they shall be able to support and aid the cause of Christ as they have been accustomed to do. We need scarcely dwell on the public fact of the numerous emigrations within the last five years. From a letter published in the "Watchman" a few weeks ago, it appears that not less than *five thousand* persons, members of the Wesleyan Society, have emigrated from Great Britain and Ireland, between the Conferences of 1847 and 1848. From one county only there were, within the last year, 1,500 Wesleyan emigrants; and in Ireland the loss from this cause alone is estimated at 1,063 persons!

Reviewing these circumstances of antagonism and of national embarrassment, we must, for ourselves, confess, that so far from finding in the history of Methodism within the last five years, reasons for depression and despondency, we find cause for gratitude and joy. And ought not Methodists to be careful lest, by indulging feelings of morbid distrust and discontent, they grieve that good Spirit who hath, in all these unfavourable circumstances, made them instruments for so much spiritual good? Surely, an augmentation in our numbers of 7,837 in Great Britain, is no inconsiderable increase under the difficulty and gloom which has attended the onward march of Methodism during these last five years.

But let us extend our retrospect to ten years,—a period for fair reckoning of the results which such an agency as Methodism would seem to demand,—and what do we find? That, since 1838, our church-members in Great Britain have increased from 296,801 to 338,861*—making the addition during these ten

* N.B.—If the Almanack just now published under the auspices of "The Wesleyan" might be trusted as an authority, the increase would be 45,000 more; but, alas! like many other statements from the same source, it is not to be relied upon. He is equally correct, when he states the post-office charge for a registered letter to be 1s., that charge being only 6d.—E.D.

years, 42,060. The members on the Missionary Stations have augmented within that time 30,643 ; and this will be found a very fair average, in both cases, of the progress of our numbers for forty or fifty years past. Have we not, therefore, cause to speak thankfully of our progress, and to praise God for His attendant blessing on Methodist labours, rather than to murmur, in distrust and discontent, that "Methodism is on the decline?"

There are other highly important considerations to be taken into an entire view of the progress of Methodism in this country, if we wish to judge fairly and justly of its real position and prospects. Can it be justly said that Wesleyan Methodists are on the decline, when their chapels are multiplied so rapidly as they have been in late years, and when the number of attendants at their religious services is so greatly increased that there is scarcely a town or a village in England where enlarged accommodation for Methodist worshippers has not been required within the last few years?

Look at our chapel accommodation, and the congregations of the present day, and compare them with chapel accommodation and congregations attached to Methodism, say twenty years ago. Take any flourishing county, city, or town, for the comparison ; and, in most cases, the result will be most encouraging. Take Lancashire or the West Riding of Yorkshire, where the population has so rapidly increased,—or Lincolnshire, where comparatively little distress has been felt. What are the facts? Lancashire and the West Riding have scarcely a populous town or village, in which there is not now a chapel that will accommodate from 700 to 1,000 hearers. Lincolnshire is a still more striking example. Consider the spacious and well-filled chapels in Lincoln, Boston, Louth, Sleaford, Grimsby, Barton, &c. Enlarge the view a little more extensively. Take Manchester, Sheffield, Nottingham, Huddersfield, Hull, York,—and compare them, in these respects, with what they were twenty years ago.

The same scale of increase may be applied generally for the same period ; and a larger scale should be applied to the West of England, and particularly to Cornwall. Is there no cause for confidence in the undiminished presence of God with our host—is there no source of gratitude and joy to be found in all this? Is it just, is it proper and becoming, not to say devout, with these consolatory facts present to our minds, to murmur—"Methodism is on the decline?"

Nor ought other causes for thankfulness to be omitted in our consideration. The increased liberality of the friends and supporters of Methodism ought not to be passed over. Is it nothing, that during the general depression of trade, the startling paralysis of commerce during the past two years, the funds of the Connexion, in almost every department, have been so honourably maintained? Is it nothing that, in these years of unparalleled distress, the financial returns of our Missionary Societies show an income of considerably more than £100,000? Is it nothing that, in this season of almost indescribable difficulty, the great Educational movement has been begun, and that for general purposes, more than £30,000 have been contributed, in addition to what had been previously given? Is it nothing that all this, and other important and beneficial Methodist agency, is so liberally supported?

And with such increasing external means, there are, to our minds, no

signs of spiritual declension. It is natural to think favourably and fondly of first religious enjoyments, and to gild with the lustre of the imagination the scenes and the enjoyments of our youth. The chapels, the congregations, and the Methodists of early days, are connected in our minds with the most tender and yet powerful associations. We naturally think there are none such now. But enquire of the most pious and judicious among aged ministers, if their brethren were more spiritual and more devoted to their work in their youthful days than ministers are now. Enquire if the last Conference will not bear comparison with almost any Conference that may be named, as to the results of searching scrutiny into the moral and religious character of Wesleyan ministers. Were there ever, in proportion to their number, fewer cases of immorality reported? Enquire if the early Methodists had fewer cases of moral delinquency occurring in the list of church-members, proportionately to their numbers, than Methodists have now. Our firm belief is, that the Methodists of the present day will bear comparison with those of any former time. They may not be so marked in their dress, or by peculiarity of manners and appearance; but they are as good Christians. Neither is there so great a contrast between modern Methodists and other professing Christians, as between our spiritual fathers and the religious professors of other churches in former times. But other churches have been revived and improved, and this in a great degree; it is now acknowledged, was by the instrumentality of Methodism,—a fact that supplies us with no selfish reason for additional gratitude and rejoicing, and enhances our thankful confidence that we have been all along under the smile of Jehovah.

In conclusion, let us not be understood to maintain or insinuate, from anything we have written, that Methodism does not require increased devotedness and activity from its members and ministers. In these days of blasphemy and rebuke, who does not feel painfully aware that there is every need for triple vigilance, and for girding up the loins of the mind to redoubled effort? The present times demand from us mightier energy in proportion to the magnitude of our difficulties. They demand from us more than any time in the past. It is an age of restless activity, of the most hostile contests, of earthquake change, political, commercial, social, intellectual and religious; and we ought, we *must* be prepared to secure strength, by prayer and watchfulness, not only for maintaining our ground, but for advancing. What we expressly wish to be understood to maintain is, that there is at present no just ground for the morbid lamentation on the part of either ministers or members, or the taunt on the part of foes, that "Methodism is on the decline." That our living ministers, as a body, are not fallen and unworthy successors to those who laboured earlier in the spiritual field, and counted in their ranks the unwearied energy and devotedness of Wesley, the wisdom of Mather, the unction of Pawson, the zeal of Coke, the learned fervour of Benson, the varied attainments of Clarke, and the majestic intellect of Watson. That our members are not sunk in Laodicean ease and listlessness, but that we have unspeakable cause for holy gratitude, that the dying words of its venerable Founder are still blessedly applicable to Methodism—"The best of all is—God is with us!"

Nor are we insensible to the danger that now presents itself from the attempts made by some reckless innovators on the ministerial brotherhood, which has so happily prevailed in the days of prosperity in Methodism; but they are comparatively few and uninfluential; and need only to be faithfully resisted and rebuked, and their machinations will fall powerless, while they themselves, we hope and pray, will see the evil of their deeds—repent of them; and become peaceful and respected ministers of Christ's gospel. If, through clandestine writing, or public violent attacks, the open-hearted confidence of Methodist ministers in each other should be shaken, there will be far more to fear, as to permanent results, than there was when the members of the Methodist societies were disturbed and divided by designing agitators, and when the ministers remained faithful and united. Confidence is the bond of Methodism. The members are what the ministers make them by their teaching and example. At present our beloved people are indisposed to controversy and disputes. They already complain of those who disturb the peace of the Connexion, by secret writing and public assaults. They desire union. They pray for it. They righteously demand that their Ministers, who profess to "take heed to themselves, as well as to all the flock over which the Holy Ghost hath made them overseers," shall exercise ecclesiastical discipline upon the disturbers of the peace of Methodism. Let the servants of the Lord Jesus Christ be faithful to their charge, "and mark them who cause divisions and offences," whatever may be their stations, or pretensions; and let us earnestly pray that the bond of brotherly confidence may not be broken or loosened among us, and that continued and increased prosperity may still be ours.

THE EVILS OF RELIGIOUS DISSENSION.

To the Editors of Papers on Wesleyan Matters.

I have read with great satisfaction the prospectus of your intended series of Papers, and beg to lay before you a few thoughts which have occurred to my own mind respecting the present circumstances and prospects of Wesleyan Methodism, menaced, as it now is, and as it has often been, both by open and secret foes. As a christian community, unless our character be preserved in its *scriptural* integrity, the blessing of God will certainly be withdrawn from us, and we shall cease to benefit either our country or the world.

According to the New Testament, the Godly union of believers, the union of holy love, is a matter of the highest possible moment. For this the world's Redeemer and Advocate prayed in the night of his tremendous agony; and the very words in which his prayer was expressed should be indelibly engraven upon every regenerate heart:—"That they ALL may be ONE; as thou, Father, art in me, and I in thee, that they may be ONE in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them, that they may be ONE: I in them, and thou in me, that they may be made PERFECT IN ONE." John xvii. 21-23.

Into the spirit of this prayer the apostles fully entered ; and hence, in the epistles which they addressed to the churches, and which embody the laws of Christ, no duty is enforced with greater earnestness and frequency than that of "brotherly love," expressing itself in acts of kindness and forbearance, and in a peaceable demeanour ; and in these inspired books no sins are more strongly condemned than malignant tempers, jealousy, and reviling. "Let all bitterness, and wrath, and anger, and clamour, and evil-speaking, be put away from you with all malice : and be ye kind one to another, forgiving one another, even as God for Christ's sake hath forgiven you." Eph. iv. 30-31.

With these holy admonitions, which are addressed to the eye and the ear of every professed disciple of the Lord Jesus, the inward working of the Holy Spirit perfectly accords ; so that one of the earliest and most prominent feelings of a sanctified mind is an indescribable affection for all who are "partakers of like precious faith." And hence, young converts, next to the intercourse with the Saviour which they happily realize, find their sweetest solace in the society of God's children, and are charmed with the thought, that with them they shall be joined in an everlasting union.

These observations are confirmed by the beautiful picture which St. Luke has drawn of the church at Jerusalem, the members of which had recently obtained the forgiveness of sins through the blood of Jesus, and were "filled with the Holy Ghost. And the MULTITUDE of them that BELIEVED were of ONE HEART and of ONE SOUL," Acts iv. 32 ; thus exhibiting in their spirit and conduct the answer of their Saviour's prayer, and the nature of that union among his disciples which is to be one principal means of the world's conversion.

If this holy union among private christians is thus necessary, it cannot be less so among christian ministers ; and it is pre-eminently necessary among the ministers who bear the honoured name of Wesley. They not only profess to hold the same theological tenets, and to be governed and directed by the same system of discipline, but they occupy the same pulpits, and sustain the pastoral relation to the same societies. Disunion among them must, therefore, be unavoidably followed by disunion among the people, who will espouse the views and quarrels of their favourite preachers, to the irreparable injury of their own piety, and to the cause of religion. For, wherever disunion prevails, there is a loss of personal comfort. Spiritual consolation can never be enjoyed but in connexion with holy tempers. Love is heaven. Wrath is hell. To a great extent the moral strength of pious people consists in their religious enjoyments ; so that, when these are lost, such persons are comparatively powerless for all purposes of good in the world. They become peevish and irritable, apt to take offence at every discouragement, and to withhold their support from religious institutions, if every thing be not done exactly according to their own views. Their efforts to extend the kingdom of Christ, if not entirely discontinued, are fitful and languid, rather than energetic and persevering ; and, at the same time, their "prayers are hindered." There was a living power in the church when its members "were of one heart and of one soul ;" and then it was that the gospel was carried into every house in Jerusalem, and believers were multiplied ; for even Jewish infidelity could not withstand the combined energy of truth and love.

But the evils of disunion do not usually terminate in the spiritual declension of a few individuals. Where this sin prevails, with its inseparable attendant evil-speaking, those persons who are unestablished in religion are discouraged and turned out of the way ; such as had just begun to inquire after Christ and salvation return to their former vicious courses in disgust and despair ; the men of the world are confirmed in their hostility to the truth and work of God ; while people that are spiritually minded, seeing a blight and mildew upon the church, weep in secret places. In this state of things, neither upon the earth, nor among the angels in heaven, is there joy on account of the repentance of sinners ; but the old murderer "grins horribly a ghastly smile" at the devastation which has been accomplished by his subtilty and malice.

To these evils the Wesleyan Connexion is at present especially liable. Within the last few years, strenuous attempts have been made, and are still in progress, especially by means of the press, to promote jealousy and distrust both among the ministers and societies. A newspaper, professing to be devoted to the interests of the body, and to advocate the principles of its venerated founder, has been made a vehicle of bitter calumny against some of the most honoured and useful of the men who bear the name of "Wesleyan." The efforts of this print have been seconded by a series of anonymous pamphlets, in which private character is assailed with a fiendlike avidity, and the laws of Christianity, relating to forbearance, charity and truth, are wantonly violated ; and that with a professed design of rendering the Wesleyan body more pure, and an instrument of more extensive usefulness, both at home and abroad. Under these fair professions it is, however, clear (as will be shown in due time) that the parties are attempting to introduce mischievous changes into the system of Wesleyan Methodism ; and, preparatory to this end, are wishful to destroy the influence of men who are opposed to their schemes, and are determined to uphold the system in its original integrity and spirit. Should this course of defamation and clamour be permanently carried on, without an efficient counteraction, a wide and lamentable decay of piety must necessarily ensue ; for envy, malice and reviling are no more consistent with the mind that was in Christ, than swearing, drunkenness and theft. "The wisdom that is from above is pure and gentle ;" the opposite tempers, whatever guise they may assume, are "from beneath."

Never were plans of discord among religious people more inopportune than are those of which we now complain. At no period were the Wesleyan ministers and people more loudly called upon, by the providence of God, to give themselves to prayer, and to put forth combined and strenuous efforts to advance the cause of spiritual religion. The pestilence has again appeared among us, baffling medical skill, and mysteriously cutting off men, women and children, in a few brief hours. Hitherto it has been held under merciful restraint, giving the people time to prepare to meet their God ; but how many of the living and the gay are destined to be its victims within the next few months who can declare ? How many graves may be opened, and into how many families "lamentation, and mourning, and woe" may soon be introduced, by this fearful scourge, is an awful secret, which no human sagacity can unveil.

I would ask, while the destroying angel appears, with the drawn sword in his hand, is this a time for any class of religious people, and above all, for John Wesley's sons in the gospel, to sharpen deadly weapons for the purpose of attacking each other? Ought they not rather, with ten-fold assiduity, to apply themselves to the duties of the closet and of the pulpit, and with all the right-minded among their people, to "weep between the porch and the altar, and say, Spare thy people, O Lord?" Joel ii. 17.

Infidelity in its worst possible form, the form of Atheism, there is reason to fear, is gaining ground in the nation, especially among profligate and half-educated artizans. Population increases beyond all former example; but neither by the Church, nor Dissent, nor Methodism, nor by all three combined, is sufficient accommodation provided for the people generally to attend the public worship of God, and the preaching of his word. Methodism is assailed by more combined and systematic agencies than at any former period; especially by Scepticism, Popery, and Tractarianism. Poor people belonging to the Wesleyan societies, and such as attend the Wesleyan ministry, are extensively threatened with the loss of employment, and the consequent want of bread, unless they will absent themselves from the class-meeting, and the hated "conventicle." In some of the manufacturing districts the labouring classes suffer painful privations; so that several of those who belong to the Wesleyan Body are under strong temptations to absent themselves from the weekly meetings of their classes, and the more public means of grace, because they are unable to present their accustomed contributions to the support of the cause, and to appear in decent apparel. These people need especial sympathy and encouragement from their ministers, whose pastoral duties are therefore more than usually urgent.

In these peculiar exigencies of Methodism and of the country, the Wesleyan ministers and people, instead of combining their counsels and energies to secure more effectually the great objects of their union,—an increase of piety in themselves, and the widest possible extension of God's truth and work,—are pertinaciously called upon to "bite and devour one another," and to unite in *hunting down* the men who have, by their talents and labours, rendered the best services to the Connexion and the world. *Called upon*, by whom? By men who profess to be Wesleyans, but have used every possible precaution to conceal their names. *Called upon*, on what ground? On the ground of mere clamour and insinuation; for, with all the bluster which they have assumed, they have adduced no proof of criminality against any of the men whom they have basely assailed; and there is strong internal evidence that the accusing parties themselves do not believe their own statements, which, in various instances, are self-contradictory, as shall be shown in due time.

I cannot, therefore, believe that the attempts which are now made to disturb our peace will succeed to any great extent, if suitable means be only used to counteract them. The Wesleyans are a praying people, and God, in answer to their supplications, will defend his own work and cause, nor suffer the beautiful system of doctrine and morals, which his servant John Wesley had the honour of organizing, to become an engine of worldly politics, nor

the people that bear his name to waste their strength in angry strife with each other; while their children and youth need their special care,—the heathen are perishing by millions for lack of knowledge,—the judgments of God are abroad in the land,—and all Europe groans under the pressure of miseries which nothing but vital Christianity can relieve. Whole nations now writhe in agony under the misery of infidelity, superstition and sin, and are blindly seeking relief in such political changes as have hitherto augmented the evils which they were intended to remove; and shall we, instead of applying the gospel remedy upon the widest possible scale, exhaust our energies and destroy our influence by unseemly quarrels? “Where envying and strife is, there is” not only the absence of combined and zealous efforts for the good of others, but “confusion (tumult, unquietness) and every evil work.” James iii. 16. Methodism still numbers among its adherents men of intelligence and tried integrity, who revere the memory of their founder, cherish an indomitable attachment to his principles, and will rather die in the struggle than betray their trust, by giving up the system into the hands of men who have attempted to subvert its essential principles, and yet have not dared to show their faces. May the able and good men who are now suffering the glorious reproach of fidelity, bear with meekness and in a forgiving spirit the calumnies with which they are loaded; and may you, gentlemen, be sustained in so using the weapons of truth and love, as to assist in guarding the Wesleyan section of the Catholic Church

“From open and from secret foes,
From force and perfidy;”

that it may still flourish in peace and unity, and be a general blessing to the world!

TZADDI.

THE REV. D. WALTON AND THE MANCHESTER DISTRICT MEETING.

To the Editors of Papers on Wesleyan Matters.

For the information of such of your readers as may have been misled by the Editor of the “Wesleyan” and his correspondents, or by the *lithographed* letter which has been issued from Bolton, on various points connected with the case of the Rev. D. Walton and the Manchester Minor District Meeting, the following statement of *facts* is respectfully submitted:—

1. Mr. T. P. Bunting *was* in possession of the *chief* evidence adduced on Mr. Walton’s trial, at the time when he interrogated Mr. W. on the subject of his connexion with the “Fly-Sheets” in the Manchester and Bolton District Missionary Committee; and he was also in possession of the means of securing its formal production.

2. The enquiry of Mr. Bunting was made, not only with the *implied* consent of that Meeting, *no one* objecting,—but also with the *express* consent of Mr. Walton.

3. Mr. Walton was, more than twelve months before, *privately* interrogated, as to his connexion with the "Fly-Sheets," and on that occasion failed to give a satisfactory reply.

4. The account, given in the "Wesleyan," of the course by which the evidence given at the trial found its way to Mr. Bunting, as to *time* and other circumstances therein stated, is, for the most part, a pure *fabrication*.

5. Mr. Walton, both at the commencement and the close of the investigation, expressed his entire satisfaction and confidence, both as to the constitution of the Minor District Meeting, and the character and feeling of the individuals who composed it.

6. The evidence of Mr. Ratcliffe was not "*volunteered*," but constrained by a conviction of the duty which he owed to the authority of the District Meeting.

7. Mr. Walton, in the course of his trial, not only admitted the *substantial agreement* of certain passages in the M.S., seen by Mr. Ratcliffe, with what afterwards appeared in the "Fly-Sheets," but also the *verbal identity* of several remarkable expressions.

8. The *entire series* of the resolutions adopted by the Minor District Meeting, and an admonitory letter founded on those resolutions, have been communicated to Mr. Walton *alone*. The *First* only of those resolutions has been communicated to Mr. T. P. Bunting.

You may rely on the authority on which this statement is made,—the utmost pains having been employed to ensure correctness. No such statement would have been forwarded, but that the "Wesleyan" and his friends have so greatly misrepresented the points to which it refers.

Yours respectfully,

Q. Q.

"The truth is, in most of the transactions of human life, the cruelest, and most killing blows, given both to persons and societies, have been from some amongst themselves: hardly any government or constitution comes to confusion, but by some hungry vipers which were conceived and bred in her own bowels, and afterwards gnawed their way through them: hardly any church (though in never so flourishing a condition) is destroyed, but by the help of some wretches, who first *eat her bread*, (and perhaps wear her honours,) *and then lift up their heel against her*; suck themselves fat with her milk, and then stab her to the heart through the breast which gave it. Such oftentimes has been the fate of the greatest things. They have been ruined from within, which no force from abroad could shake. A bullet from an enemy often goes beside a man, and so spares him; but an imposthume in his head, or an apoplexy, strikes him dead."—SOUTH.

NOTICES TO CORRESPONDENTS.

"* * *" on the "Origin of Evil," will appear in our next.

Our correspondent in York, who has furnished an account of the York Quarterly Meeting, has our thanks for his communication, and is respectfully informed that the proceedings of the Manchester District Meeting, are not a matter with which any Quarterly Meeting has any right to meddle; and that the entertainment of that question on the occasion referred to, was of course *illegal*.

The "Friend to Truth and Daylight," residing, as he intimates, in the "City of Waters," scarcely needed to have mentioned the *name* of the minister (in the West of England) who has proffered the service of his advocacy to the Rev. D. Walton, "even though it should cost him his *ministerial* existence." His communication will be duly attended to.

We are obliged to Q. E. D. for his communication. But the *fact* to which he testifies, that two ministers, both of them under circumstances of something more than suspicion, "were *seen in close council* in the neighbourhood of Bolton, on the evening of the Saturday preceding the trial," may be left, *without comment*, to make its own impression.

"X. Y."—His communication respecting the minister who thought it right on a recent occasion to indulge himself in "*tarring and feathering* one of his discourses delivered in the neighbourhood of Wednesbury, with an extract from the 'Fly-Sheets,'" cannot be otherwise than thus very briefly noticed. The intention is good, but we may hope that the rebuke which he received upon the spot from some of his hearers, may for the present be sufficient.

No. II. of the Papers on Wesleyan Matters will be published on the 25th of January.

Communications on subjects connected with Wesleyan Methodism are respectfully solicited from parties concurring in the general views of the Preface,—to be addressed

"TO THE EDITORS OF 'PAPERS ON WESLEYAN MATTERS,'"

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PAPERS

ON

WESLEYAN MATTERS.

APRIL 1, 1849.

METHODISM AS IT IS, AND NOT AS IT IS MISREPRESENTED TO BE, BY ITS ENEMIES, AND BY SOME OF ITS *PROFESSED* FRIENDS.

LIBERALISM AND REVIVALISM.

A correspondent of the "Wesleyan Times" has assumed the existence of a close connexion between Liberalism and Revivalism, and has accordingly pronounced that "we want more Liberalism, and we should see greater prosperity." And the *ostensible* Editor of the "Wesley Banner," in making a parade of Revivalism on his title-page and in the contents of his periodical, would appear to be acting on the same presumption.

The doctrine thus broadly laid down cannot, however, be so easily accepted; and especially, it cannot be accepted on the mere fancy or *dictum* of a party-writer; but requires, surely, an amount of proof which may bear some proportion to the importance of the principles and consequences necessarily involved in it. In the absence of such proof, the few instances adduced in favour of it, being altogether insufficient to support so great an argument, this new notion of the *Liberals* is plainly as gratuitous, and may be shown to be as destitute of rational warrant, as is their exhibition of the venerated name which they have *stolen* for their titular emblazonment; and must needs raise, in all sober-minded persons, that sort of feeling which is made up of an equal combination of disgust and ridicule.

It is more than an ordinary stretch of one's candour and credulity to believe that the parties who propound and act on this new principle are really sincere in so doing. But, admitting them to be so, ere it be incorporated into our theology, one may be allowed to subject it to a brief examination; and, in so doing, we may test it first, by the rule of *reason* and *Scripture*, and secondly, by *experience* and *history*.

As to the teaching of reason and Scripture on the case, there being neither reason nor Scripture even pretended by our new Professors; and, for ourselves, we are entirely at a loss to conceive what connexion can even be imagined to exist between Revivalism and Liberalism, either in its political or ecclesiastical manifestation. As to its manifestation on the subject of state matters, we may have all that Liberalism pleads for—triennial or annual

parliaments—the vote by ballot—universal, or all but universal suffrage—and the separation of Church and State. And, in regard to the Wesleyan polity, we may have lay-delegates, and voting by ballot, and open Conferences, and whatever else our modern agitators are so clamorous in their endeavours to obtain. But how these changes are to insure the more copious and powerful visitations of “the Spirit that giveth Life,” or by what principle of action they are to operate so as to quicken the prayer of faith and the labour of love, and so add a new impetus to the advancement and prosperity either of Methodism or any other form of vital Christianity, has not been attempted to be shown. The changes which Liberalism proposes to accomplish in the State, might possibly, by some one of the fortuities which they would generate, turn up Mr. Cobden as Prime Minister, and Mr. Hume as Chancellor of the Exchequer, and might even place some member of the Peace Society in the position of War-Secretary. And, for any thing we care at present to argue to the contrary, surprising reformatory might consequently be achieved in our national economy and legislation. And, in like manner, the result of the *Reform* now sought to be accomplished in the polity of Methodism, the Editors of the “Wesley Banner” and the “Wesleyan Times” respectively might be installed as the Editors of the “Wesleyan Methodist Magazine” and the “Watchman;” and the name of our present worthy and indefatigable Book Steward might be supplanted by that “Andrew Marvell”—a “merry-Andrew,” truly, but no “Marvel,” except upon the supposition of a metamorphosis like that by which “Satan himself is sometimes transformed into an angel of light;” and the Mission-House, the Theological Institution, and the Conference-platform, might be clean swept of all their present occupants, and yield their honours to new comers, elected to their places—*arbitrio popularis auræ*. But, as to the point more immediately in question,—in what way, or by what application of the law of *cause* and *effect*, are changes such as these, or the *spirit* that would compass them, to be subservient to the promotion of Revivalism and the prosperity of Methodism? One knows not whether most to wonder at the absurdity or the effrontery which would pretend that the Divine Spirit is restrained in the exertion of His quickening and saving influences, because, forsooth, the spirit that “lusteth to envy,” and is “given to change,” is not suffered to prevail. And one may be excused for questioning the common sense, as well as for doubting the principle, of those who have in fact, if not in form, assumed so monstrous a position.

If we ask—“What saith the Scripture?”—the answer is, “It is the Spirit that quickeneth;” and the “ministration of that Spirit” is not bound to any form whatsoever of conventional church-government. Moreover, it is the express teaching of that Spirit, that some persons in the Church are specially designated by Himself for certain Church-offices, and that the members of the Church are not therefore to be shifted, as our *Liberals* would seem to wish, into all kinds of offices in rotation, but rather to be employed in the offices for which there is evidence of their being peculiarly called and fitted. “God hath set some in the Church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments (or

powers), diversities of tongues ! Are all apostles ? are all prophets ? are all teachers ? are all workers of miracles ? have all the gifts of healing ? do all speak with tongues ? do all interpret ? But covet (or ye covet) earnestly the best gifts ; and yet I show unto you a more excellent way.* In his comment on this last expression, Mr. Wesley says—"The best gifts are worth your pursuit, though but few of you can attain them ; but there is a far more 'excellent gift,' which you may, yea must attain or perish." And this "more excellent way," or gift, we are immediately informed, is charity or *love* ; of which the Apostle says—"Charity suffereth long, and is kind ; charity envieth not ; charity vaunteth not itself, is not puffed up ; doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil ; rejoiceth not in iniquity, but rejoiceth in the truth ; heareth all things, believeth all things, hopeth all things, endureth all things." Such being the case, the law of the Spirit requires that men should be employed according to the "diversities of gifts" by which they are distinguished, as is the practice and rule of our Connexion ; and if there be any amongst us that would plead that such a rule, because it does not admit all persons to all offices, is "more honoured in the breach than the observance," we would advise them to consider whether, in so doing, they are not grieving that Spirit that "worketh all in all," and thus hindering the prosperity which they are professing so earnest a desire to promote.

If we turn from the reason, and the Scriptural law of the case, to experience and history, the advocates of this new dogma of the Liberals will find themselves, despite of all their vauntings to the contrary, but slenderly supported. Some instances are alleged, by the "Rusticus" of the "Wesleyan Times," which are supposed to be in proof of it. But what are the facts of the entire case in question ?

In the first place, the (so-called) *Liberals* in Methodism have not always been Liberals, in the ordinary and more general application of that term. Of those, for instance, who were the most prominent as Wesleyan Liberals, in the out-break connected with the case of Dr. Warren, several persons might be named, both amongst the ministers and laymen, who in general politics were thorough-going Tories. It is not our business to account for any anomaly involved in the course which they pursued, as the ring-leaders of the Wesleyan Liberals. All we have now to say, is, that they must have been actuated in that case by other principles than those which constitute the *creed* of general Liberalism. And what their motives were—if their advocates repudiate for them the motives which have been ascribed to them in the "Paper," which you have inserted in a former Number, on the "Origin of Evil," it must be left to those advocates to explain in the best manner they are able.

In the next place, whatever may be insinuated to the contrary, the ministers who have been most remarkable for the promotion of religious Revivals, have not, in the majority of cases, stood in the ranks of the *Liberals* in Methodism. The "Wesley Banner" and the "Wesleyan Times," contain

* I. Cor. xii. 27, *et seq.*—Mr. Wesley says that certain persons use in this passage, "called governments," from a peculiar talent for governing, or presiding in assemblies.

accounts of Revivals which are alleged to have been chiefly promoted by persons of that class. But other revivals have taken place, and are still in progress, under the Divine blessing, on the fidelity and zeal of parties having no sympathy with either of those publications, and who are probably under the impression that neither the one nor the other, considering the general character and spirit which pervade them, is a fit vehicle for communications on the subject. For ourselves we are not at all inclined to connect the *true* spirit of Revalism with Toryism, on the one hand, and we have still less reason to admit the silly, and almost profane boasting, which would connect it with Liberalism on the other; though we believe that a fair balance of accounts, like those which are *paraded* in the publications above-mentioned, would prove to be in favour of the latter rather the former. But "who is Paul? or who is Apollas?" And what is Toryism, or what is Liberalism? Away with the nonsense and impiety which would tie up the Spirit's grace to any *names*, or to mere party-principles of any kind. If a *genuine* Revival of religion takes place, we care not who the main instruments of such Revival may appear to be. We "therein rejoice, yea, and will rejoice." But we have had frequent occasion to observe, that the same ministers are not always equally successful in this way; and that the ministry which has appeared to be eminently productive of Revivals in one Circuit, has been, as to *that form* of success, comparatively barren in another. And, in general, we are inclined to think that something more than ministerial fidelity and zeal should, in all reason, be taken into the account; and that Revivals are not unfrequently to be attributed, very largely, to the *prayer* and *faith* of the *people*, or to the *sovereignty* of the Holy Spirit's operation.

If Liberalism and religious prosperity go hand in hand together, as we are now required to believe, it will follow that where there has been most of the former, there has been most also of the latter. But has it been so in fact?

Has the share which has been taken by so large a proportion of the Dissenters in the agitation of the times, been found to be connected with a proportionate increase in the spirituality and growth of their respective churches—the clouds, which they have helped to raise, coming down upon them in blessings, "as rain upon the mown grass, or as showers that water the earth?" Let the present general condition of their churches answer that question. Or, when the cry for the "Progress of Liberty" was rife in our Connexion—in the days of Alexander Kilham, was that, eminently, a season of refreshing to the Body generally,—and did the monopolists of "Liberty," on their secession, take along with them, in their much-vaunted possession of that Liberty, an element which has ensured their subsequent prosperity? Or did the Leeds Agitators, of 1827, or their Manchester successors, of 1835, earn for themselves a standing claim to be regarded either at the time, or afterwards, as the true promoters of Revivalism? And, though each of these two last-mentioned parties carried along with them into the new Associations which they formed, a large share of the Liberalism which they had fostered in our body, have they been since remarkable for the spiritual wonders which that Liberalism has done for them? Or, have the modern advocates of that which has so eminently failed to serve their predecessors, any extraordinary

credit, except with their own partizans, either for personal spirituality, or ministerial usefulness? The proper answers to these questions bring out a conclusion the very opposite to the doctrine taught by the Correspondent of the "Wesleyan Times," and practically acted on by others of like principles; and clearly demonstrate, that if we had *less Liberalism*—we mean *that sort of Liberalism* of which the type is found in the "Fly Sheets," the "Wesley Banner," and the "Wesleyan Times,"—there would be in the same proportion a diminution of the evils which at present militate against our Connexional prosperity. For "if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work."—(James iv., 14-16.)

THE EDITORS.

THE PRESIDENT OF THE CONFERENCE AND ANONYMOUS WRITING.

To the Editors of Papers on Wesleyan Matters.

GENTLEMEN,—I have read your "Papers" from the beginning, and feel grateful to you for the service you are thereby rendering to Methodism. Certainly, it could not be allowed, in perpetuity, that misrepresentations and falsehoods should be written and published against the most eminently useful men in the Wesleyan Ministry, and in the Wesleyan Societies, and yet no public exposure and contradiction of them be given. Had the attacks so maliciously made upon the character and conduct of official persons among us, been authenticated, by the publication of the names of the parties making them, they might then have been effectually met, and repelled, by Conference investigations, Conference resolutions, and by Ministerial Declarations; but when they are made by individuals so conscious of their own falsehoods that they dare not, through fear of prosecution for libels, give the name, either of the printer or the publisher they employ; and thus sheltered, as they suppose, both from civil and ecclesiastical jurisdiction, they continue, notwithstanding the expressed condemnation of their deeds by the Conference, to make their cowardly assassin-like attacks, then more than ordinary measures must be adopted to bring to the bar of public exposure and judgment, the contumacious parties. And it is already evident that the means you are employing for the accomplishment of this painful, but necessary object, are effectual. Already the felt feebleness of the wicked and malicious slanderers appears. Neither they nor their friends of Fleet-street, nor of Nottingham, have even essayed to answer the manly and well-written articles that have been published in the three numbers of the "Papers on Wesleyan Matters." The notorious slanderer of his brethren, who seems to have retired from the full Circuit-work, that he may have leisure for malignant writing, in his weekly letters under the name of "Andrew Marvell,"—his friend the editor of the "Wesleyan Times," and Mr. Dunn, in the *scrap-book* monthly numbers of the "Wesley Banner;" and others that have written

in those very honourable Christian publications, have employed words of bitter invective and empty declamation; but who of them has confuted, by argument, any of the "Papers" you have published? Who, of all the "croakers" in Methodism, that for some years past (under the pretence that the Wesleyan system needs reforming) have been heard uttering in their circuits, the "cuckoo-note"—"Methodism is on the decline!" has shown, by facts and right reasoning, that Methodism has really become infirm, through a hundred years of efficient working, and is now tottering with feebleness to its fall? Who has controverted the serious and admonitory statements made in Paper headed—"The Evils of Religious Dissensions?" Who has disproved the truth of the eight propositions, put forth in open denial and contradiction of the false assertions made in newspapers, and in lithographed letters, concerning the Manchester Minor District Meeting, in the case of Mr. Walton and the "Fly-Sheets?" Who has made it appear that envy, hatred and malice, are not the "origin of" the "evil" that your "Papers" expose? Who, of all the professed Reformers of Methodism, has met the notoriously truthful statements made concerning the "Modern attempts to subvert Methodist economy and morals?" Who has even denied the historic facts you have given of the juggling tricks successively played by parties desirous of making a gain of the Wesleyans, under the plea of publishing, for *their* benefit, a liberal newspaper? Who *can*, by fair argument, meet the "Reasons" given in your last number "for signing a Protest against the "Fly-Sheet?" Who does not perceive the truth of the observations made by one of your correspondents, respecting the danger of Wesleyan Antinomianism? Who *would* declare that the next President of the Conference ought not have the qualifications for his office that you have added to the "suggestions" printed, and clandestinely circulated; and, to my knowledge, revived and used, of late, to prepare for the election of a party-man at the next Conference? The reply to all these questions is—"No person has answered them, even in the professed form of argument." The Editors of the "Wesleyan Times," and of the "Wesley Banner," have written, in their Reviews and Notices, a few words to warn their readers against the purchase of your "Papers;" and they, with a few more petty scribblers, have, in their arrested course of calumny and reproach, like enraged and disappointed children, thrown pebbles at the formidable barrier you have reared before them; but Truth, which is your protection, and also the protection of Methodism, stands, as it always will stand, unmoved and uninjured. Some of the factious "minority," conscious of their weakness, have whined and complained against oppression by a "majority;" and have sought the sympathy of their friends in the unexpected circumstances in which they now find themselves. They say, in Mr. Dunn's monthly advocate of Conference minorities, that, of course, they expected *some* opposition, but not of the hard and unfeeling kind that has appeared. And those very delicate, courteous, and gentlemanly individuals, who, for years past, have been speaking and writing the most bitter and cruel falsehoods against the best and most honoured men in Methodism, now, when, after long and continued warning of the consequences of their evil conduct, the time for their exposure and condemnation has come, they cry

out against personalities and abuse. It was truly amusing to me, as I doubt not it was also to many others, to see how readily Mr. Dunn and his few friends took up the words in your Preface respecting "the plans of the disaffected," and applied them to themselves. And I have heard some equally amusing things, from the apologists for "Fly-Sheet" calumnies, respecting the article which appeared in the last number of your "Papers" on "The President of the next Conference." They (for there will be no scruple in the minds of honourable men in classing apologists for what is "wicked and slanderous," with the "wicked and slanderous" authors of the "Fly-Sheets") even *nominated* men for the office of President—gave a list, by name, of such as should be elected, successively, for several years to come; and, after defaming the character and conduct of supposed rival candidates, they urged, by *name*, and on the ground of liberal principles, the election of their party-man. And this they did in publications professedly in opposition to "Dictatorship." But when one of your correspondents has only added to their own list of qualifications for the Presidency, and that without the mention of the name of any candidate for that office, then, these members of the Liberal association of defamers, finding that such added qualifications, if required, would leave them, and their favourites, on the floor of the Conference, cry out—"Now, this is too bad!" What! *too bad*, to say what a minister that shall hold the highest and most responsible office in Methodism *ought* to be? *Too bad*, to show that ministers who refuse to unite with their brethren in making a personal declaration of their abhorrence of what the Conference has pronounced "wicked and slanderous," has so much less claim to be honoured above all their brethren? *Too bad*, to say that they who abuse inferior offices, to the annoyance and injury of their colleagues, ought not to exercise authority over all their brethren? *Too bad*, to say that they who deny to beloved and venerable men their appropriate ministerial *status*, and say they ought to meet in class as private members, are not duly qualified to be ranked among those whom Methodism has delighted to honour, but whom they would evidently degrade. *Too bad*, to write a word to suggest even the disqualification for the Presidency of those who, holding intermediate offices in the Connexion, yet sweepingly denounce the proceedings of this year's President—of 60 or 70 brethren assembled with him in committee—and of a regularly appointed Minor District Meeting in Manchester; and that, too, when the full evidence of the case investigated by them is not yet made known? *Too bad*, to say that men who refused to sign the Declaration in a former crisis of Methodism, when Dr. Warren and his party aimed at its destruction; and who write letters under the abused signature of "*An Englishman*," menacing the Conference, and threatening its members; and who, when in an assembly of christian ministers, offend so frequently against good order in debate, and decency in language, that they are required to retract and apologise; and who, when in mixed companies, say, they *hate* their brethren, are undeserving of honourable office in a christian church? *Too bad*, to say that they who oppose the invitation of their colleagues in a Quarter Meeting, and tell them publicly that they are not fit for such important Circuits, even when the votes of Stewards and Leaders declare to the contrary, are unfit to bear rule

and authority in the Connexion? *Too bad*, to censure and condemn those who report Conference proceedings falsely to serve the party objects of anti-Methodistical newspapers, and who publish in their columns letters, so rude and vulgar in their epithets, that they could not be admitted to the columns of a decent paper; and letters that denounce as unrighteous, the acts of the Conference, such as the expulsion of Joseph R. Stephens? *Too bad*, to defend the character of deceased ministers, who may be slandered and maligned so greatly, that holy men shall rise up indignantly at the reading of what has been written concerning their departed brethren, as did the Rev. Richard Reece, at the last Conference, on the reading of an extract from the life of Mr. Tatham concerning the venerated John Barber, and declare—"That is a falsehood!" *Too bad*, to say that parties who do these things ought not to be honoured, or trusted, in Methodism? All this, *too bad*! So say the tenderly delicate gentlemen, who having injured and abused the best of men to the utmost of their power, demand for themselves the greatest courtesy and respect. But their demand cannot secure for them what they have forfeited beyond recovery. "Fly-Sheet" calumniators, and their supporters, have been borne with too long. The abused licence of the press cannot longer be allowed them. Their day of exposure and condemnation has come. Your "Papers" are bringing to light the hidden deeds of their dishonesty. As cowardly assassins, skulking in thick darkness, and shooting their poisoned arrows at their more virtuous brethren, they must be determinately grappled with in their own region; and, having disarmed them of their weapons, they must be dragged forth for open and universal contempt. Nor must *their* secret friends and abettors, who were seen chuckling over slanderous publications respecting others, but who now write *officious* letters, to pray that the "Papers on Wesleyan Matters" may cease, be heeded. Let such parties cease to attack the Conference and its members—let them cease their insinuations against the *justice* of the proceedings of their *friends*, respecting what the Conference has pronounced "wicked and slanderous;" and let them cease to assist, by *professed* reports of what they themselves have delivered in public, anti-Wesleyan publications; and then they will, more fully than at present, deserve confidence and attention. Doubtful men, who profess private friendship with those whom, in their absence, they condemn; and who stand looking at a misleading weathercock, to ascertain which way the wind blows, before they speak or act, must not, in these times, be trusted.

But it seems to be the effort of the principal writer of the "Fly-Sheets," who writes weekly in the "Wesleyan Times," under the name of "Andrew Marvell," to justify himself in his assassin-like attacks, on the ground, that your "Papers" are *anonymous*. In this pretended justification, however, he leaves out the important circumstance, that he, in violation of English law, withheld the name of *any* responsible party for what he published, while you give the names both of the printer and publisher of your "Papers." He also confounds things that differ, inasmuch as he does not find it convenient to say, that *he* has given the *names* of Ministers whom he has charged with the grossest immoralities; while you have only stated general principles which cannot be applied where there are character and conduct at variance with

them. It is not *all* anonymous writing that Liberal advocates in Methodism condemn, surely. Anonymous writing is common in all departments of literature; and, under certain circumstances, is universally approved. If not, what shall be said concerning the articles in Reviews, Magazines, Newspapers, &c.? It is not the simple fact, that an envious and disappointed man, now held in general contempt, writes weekly letters in the "Wesleyan Times," under the name of "Andrew Marvell" that is to be condemned. It is *what* he writes that must be considered, and brought under judgment. He who says of himself and his associates, their name is "Legion," may sign himself "The Great Adversary," if he pleases; and the public will not be surprised, much less complain, of any impropriety. But, if he writes under a dead man's good name, let him write *Truth*; not falsehood. This, however, we cannot reasonably expect; and when we read his letters, we must remember that Mr. John Kaye, the "sole proprietor" of the "Wesleyan Times," and his most honourable Editor, who, after having complained of abuse by this country correspondent, when editing a former Anti-Methodistical paper, has since most rejoicingly congratulated himself and his friends, that they had obtained the promised help of "Andrew Marvell,"—they, the Proprietor and the Editor of the "Wesleyan Times," are the responsible parties for what appears in their columns. It is by mere accident, such as writers and printers are subject to, that the real name of the correspondent, so rejoicingly hailed and welcomed by Mr. John Harrison, has become positively known. Had it not been for such an accident, the letters written, might have been supposed to come from respected correspondents in Ashton, or in France; or they might have been thought to have come from the pen of the Editor himself. There can be no reasonable objection to Mr. Dunn's simply receiving communications from his brethren, and publishing them, as he does, with the mere initials, or wholly without the names of the writers. These things he can do, if Circuit work will allow one man to edit a monthly periodical; and if the Connexion does not consider that he is interfering with its own similar, but vastly superior, periodical—"the Christian Miscellany." It is raising a "Banner" to gather the discomfited "Minorities," that they may agitate and disturb Methodists through the year, by the renewal of questions fairly discussed and settled by the preceding Conference, that is to be condemned. And it is for this he makes himself responsible to his brethren. You cannot be justly classed amongst anonymous libellers who give no responsible name to what they publish; and leave men charged with fraud, robbery and drunkenness, without redress. Your readers will know how to distinguish between an attack and a *defence*—between anonymous falsehood and anonymous truth. You are, by the confession of Mr. Dunn and his few friends, of the "majority," and are, in your principles, evident defenders of the Conference and its most honoured members. But, "you ought to give your names to the public," say the men, who in print declare—let the truth of the accusations brought against nearly all the official men in Methodism be disproved, before the names of the accusers be asked for. Such is the immaculate consistency of professed *Liberals*! But all reasonable men will see through *their manœuvre*, and will also perceive the prudence and wisdom

of your refusal to comply with their demand. They want you to stand in the light, that slanderous men, who are hidden in darkness, may shoot their envious and malignant shafts at you. They want you to put up your visors when you enter into combat with enemies who wear theirs down. Admirable advocates of "Equality,"—"Fraternity,"—and "Liberty!" They know well enough that they could not write as they do, if their names were attached to their writing. Besides, if, as some think, you are Ministers in Circuits, and in different parts of the kingdom, it is better for you not to appear publicly as controversialists. You can, by law and usage, defend Methodism honourably and efficiently, without giving your names; and I hope that you will continue to do so. There is no doubt that your names would give additional authority to what you publish; but I apprehend you have other work to do than to expose false brethren. The style and ability displayed in your numbers show that you are no mere scribblers; and the sale of 4000 copies a month is proof that your doings are generally approved. You have wisely supplied a medium for letters and articles necessary at the present time, but not suitable to the general readers of a Newspaper; and I, with many others, sincerely and earnestly thank you for your timely, resolute, and effective defence of Methodism against slanderers and destructionists; and remain, yours respectfully,

ALIIQUIS.

"THE WESLEY BANNER"
AND ITS "REVEREND CORRESPONDENTS."

To the Editors of Papers on Wesleyan Matters.

SIRS,—The "*Minority of Five*"* in the Wesleyan Methodist Conference, have "unfurled their Banner;" and feeling a little mortified, doubtless, that the "minority" is so small, the editors of "The Wesley Banner" are attempting to show off by a tremendous array of "*Reverend Correspondents*." An accident, and a recollection of the case of the Rev. J. Boyd (See "Watchman," Jan. 31, 1849), made me suspect that I might possibly figure as one of them; and having, quite unexpectedly, an offer of the loan of the "Banner," I borrowed the 2nd and 3rd Nos., to ascertain whether this honor were assigned me; and, sure enough, on the cover of No. 3, "*To Correspondents*," my initials appear amongst those of 22 "Revds." as *having sent "communications"* to the editors. A minority of "five" in the Conference, favoured with "communications," in one month, from 22 of their "Revds." brethren! Such an announcement as this, unless something be said to the contrary, in ordinary editorial parlance, implies concurrence with the views and purposes of the editors. But who will believe this here? Just let us suppose a case; which, in the instance under review, is not a mere parable. A brother minister has to write to one of these "EDITORS—WESLEYAN MINISTERS"—on a matter of business, not at all connected with the "Banner," and he never so much as names it. A copy of No. 1 of the "Banner," however, is enclosed

* Banner, p. 37.

in the reply; and a request is made that he will "Please accept of the 'Wesley Banner,' and if he approve of it, send the editor a paper on some suitable subject." As the one to whom this request was sent neither approved of the "Banner," nor intended to send "communications" in reply,—but still on business—he took the liberty of adding an expression of his dissent; and yet, notwithstanding, his initials are exhibited, and he is thereby gibbeted, as having sent a "*communication*" to the "*Wesley Banner*." I say gibbeted, for there is no Wesleyan who takes an interest in these matters, who is not now looking at the "Minutes," to see to whom the array of initials refers. In the case of G. J. there can be no mistake; for there is only one name (except on the Missions) to whom these initials apply. Now, Sirs, how much of truth is there in this? Instead of sending a "*communication*," I refused to do so. Instead of even expressing my approval, I expressed the contrary. I see the loopholes of escape which present themselves to these "Editors." "They are only initials," they will say, "and why should you take them to yourself?" As in all such cases of double dealing, the initials are plain enough to be understood, and yet obscure enough for those, whose abhorrence of what is "inquisitorial" is quite convenient, and essentially necessary to screen them from the lash of righteous indignation and Connexional law. Why, Sir, you can scarcely exchange a look with such men, much less a letter or a conversation, but, in some form or another, you are put into print! To publish a "*Wesley Banner and Revival Record*," in connection with such tricks, is only a proof how some men can tamper with what is *sacred*, in association with what is *unjust*. And yet, these are the men who are so loud in their protests against what is "un-English, ungentlemanly, unbrotherly, unministerial, un-Methodistical, and un-Christian!"* I am dealing with those who, I know, will attempt to worm themselves out of such a difficulty as that in which, by this paper, they will be involved; but, through mercy, they are a "minority," a *small* "minority," in the Conference and the Connexion: I write for the *majority*, who will see the justice of my censure, and will despise the usual attempts at evasion.

As to the use—the desecration—of the scriptural term "Banner"—perhaps in allusion to Exodus 17, 15—by its display on this miserable agent of additional "discord among brethren," I would observe that it ought to have borne the inscription "MASSAH and MERIBAH!" (v. 7, margin.)

And to employ the name of "Wesley" to adorn the "Banner," is only provocative of ones utmost indignation. Were he on earth, how long would he allow it to float over the heads of a "minority of five;" or permit them, in the Conference and out, to keep every thing in a ferment? He is worse used than those who have been entrapped into an expression of an adverse opinion, and then exhibited as "*Correspondents*" who have sent "*communications*" to the "Banner." He is not living to defend himself. I do not serve under this "Banner," even though a name is now given; whether as an act of courage or desperation, time must determine.

I am, Sirs, yours respectfully,

February, 1849.

G. J.

* Banner, p. 36.

CALUMNY REBUKED.

To the Editors of Papers on Wesleyan Matters.

GENTLEMEN,

That there are persons who, from ill-nature and ill-will, endeavour to injure the reputation of other men, *covertly*, by detraction and slander, is but too obvious. They strive to throw a shade over those good qualities which *offend them*, in proportion as they are *bright*; they distort them into the deformity of evil; and thus destroy, so far as their ability extends, that influence to which such excellencies are entitled, both in the church and in the world. If they think they have discovered frailties or imperfections, they magnify them into severe and unmerited accusations, imputing faults and defects where they are not, loading men of integrity with slanders which they either invent or improve, in order to make the objects of their attack either odious or contemptible, or both. If they do not succeed in their attempts, it is not because they lack malignity, but because their ability and influence are less potent than their wish; and because they do not find the bulk of the parties to whom they address their slanders as bad, censorious, unfair, or uncharitable as themselves.

These accusers arrogate to themselves a province which belongs not to them. They possess the common frailties of human nature; and have no exemption from impotence of understanding—uncertainty of judgment—from the influence of passion and evil. They, however, place themselves upon a *secret* tribunal, and sit in judgment, *masked*, upon the character and reputation of others; deciding or pronouncing without candour, and censuring without mercy. Surely we have a right to demand of such “*By what authority they do these things, and who gave them this authority?*” It was never given them by *Religion*, for that has wrested judgment out of private hands, and placed it where it dwells, with truth and mercy. The *Laws* do not give it them, as they are equally the guardians of men’s *reputations*, as of their lives and property. Indeed, the calumniators to whom we now refer are well aware of this; and, therefore, they send their “*Sheets*” into the world, without their printer’s name, contrary to Law. Do they then find such *authority* in their specific *qualifications*? Have *they* a spirit of discernment, which can infallibly form a true estimate of men and manners? Have *they* a just and complete knowledge of the persons whom they judge and condemn, of their actions, and of all the motives and circumstances of such actions? Have *they* a disinterested regard for the public good, and integrity of heart, and rectitude of mind uninfluenced, unbiassed by passion, enmity, or prejudice? Such a conjunction of eminent qualities is but rarely found, and it would be vain to look for them in the secret revilers and maligners of other and better men. An inclination to detraction, to say nothing of the practice of calumny, is manifestly inconsistent with justice, probity, candour, good nature and the social virtues. Neither the natural rights of men, the good order of society, nor the precepts of religion, permit any individual, upon any pretence, to

insult the reputation of his fellow-men, or of his fellow Christians. But, forsooth, these *masked* writers are champions for virtue, and would have us believe that it can only exist under their shield and be preserved by their means; and that they can compel men, whom they insinuate to be impervious to every other kind of argument, into goodness, or rather to act as they would have them do; as though men whom they vilify as regardless of high and holy sanctions—those of conscience and religion—could be controlled by calumnious and anonymous assailants. Now it is a fact that, as heretofore, so in this instance, censure and misrepresentation have persecuted and do assail real merit; and that men who are active and useful are objects against whom malevolence and envy, “hating the excellence they cannot reach,” have emptied their quivers. This is the extraordinary way in which some now profess to serve the cause of truth and the interests of *their* “*beloved Methodism*.” This method is only equalled by another practice of theirs, that of lavishing the most fulsome encomiums upon certain favourites of theirs, who have not been particularly remarkable for the excellencies thus ascribed to them, and of setting them up as perfect patterns of conduct to be admired, imitated, and rewarded by all. Were the parties attacked disposed to retaliate, there would be some reason for the cry, in certain quarters, “Save me from my friends!” But they are safe from this, because the men calumniated will not unchristianise themselves by descending to the meanness of returning railing for railing—they are, however, safe in the goodness which they disparage, more than in the security of their position, and are indebted to a forbearance and charity in those who have been vituperated, to which they have themselves no pretence.

Surely the interests of righteousness can never be promoted by practices which righteousness itself condemns, and which are equally repugnant to religion and manliness; practices which only indulge and gratify the worst passions; and keep alive a censorious, uncharitable, and mean spirit, which every christian man will restrain and discourage. If these accusers employ, as they do, artful means of eluding *discovery*, still their *conduct* will not escape condemnation—nay, it is condemned already, and they dare not *avow* it. Nor is it at all likely that their *disguise* will avail them long, as recent events show; but rather that to *moral certainty*, *palpable discovery* will, ere long, be added. The secret is but ill kept! They are, of course, anxious to avoid discovery, and men will ill bear exposure who have loved to fix their eyes, under the influence of strong and ill-natured prejudice, upon the character of others; who have distorted every object of their dislike; and who have “shot out their arrows, even bitter words,” against men whom they dare not meet face to face, in any of the courts of Methodism; and especially as they may sometimes think of the passage, “With what measure ye meet it shall be measured to you again.” Men who sport with the reputation of others, are usually observed to be very sensible and extremely jealous of their own character, and to be quick in their resentments; and such is the case with those who have disclosed their sympathy with these “*Sheets*,” a sympathy obviously inconsistent with the spirit, the principles, or the precepts of the Gospel. Scarcely less blameable are those who find satisfaction and pleasure in the

perusal of these vindictive libels. In every such case the reader and writer indulge themselves in the same vice, and their hearts are tainted with the same "gall of bitterness."

But let Dr. Adam Clarke be heard. These writers admire the Doctor, who, were he living, would contemptuously spurn *their* admiration, and think his *honest* reputation sullied by *their* praise, as his features have been distorted by their portraits.

"How the words *backbite* and *backbiter* are intended to convey the treble sense of *knavishness*, *cowardice*, and *brutality*. He is a *knave* who would rob you of your *good name*; he is a *coward* that would speak of you in your *absence* what he dared not to do in your *presence*; and only an ill-conditioned *dog* would fly at and *bite* your *back* when your *face* was *turned*. All these three ideas are included in the term; and they all meet in the *detractor* and *calumniator*. His tongue is the tongue of a *knave*, a *coward*, and a *dog*. Such a person, of course, has no right to the privileges of the *church militant*, and none of his disposition can ever see God." "Reader, drive the slanderer of your neighbour far away from you: ever remembering that in the law of God, as well as in the law of the land," "The *receiver* is as bad as the *thief*!" —Commentary, Psalms xv. 3.

The italics are the Doctor's. To *write* and *print* is certainly as bad as to *utter* a scandal.

We leave these reflections with your readers. Complaints will be made, as heretofore, that your pages contain anonymous communications. The *writers* referred to in the foregoing cannot fairly object to this. Your pages are not anonymous as *theirs* were. Your printer's and publishers' names appear, and a sufficient *public responsibility* is thereby established, as fully so, to say the very least, as the Editor of the "Banner" is *personally responsible* for the contents of his publication. D.

Review.

REMARKS ON THE "FLY-SHEETS:" IN A LETTER TO A WESLEYAN.
LONDON: PARTRIDGE AND OAKLEY.

In the "Wesleyan Times" of February the 13th, appeared a most amusing instance of the "blind leading the blind." A Querist (perhaps resident in France, or in York, or within an office in Fleet-street) asks the editor for "information as to the purport of the 'Remarks on the Fly-Sheets,' advertised as forthcoming, in a contemporary journal:" to which the editor answers, "We cannot give any." So far, so good. Blank ignorance, especially when confessed, is better than presumptuous error. And had the "Notice" to a *professed* correspondent ended here, it would not have attracted any particular attention. But the correspondent proceeded to give an "opinion" on what he confessedly knew nothing about; in which opinion the editor expressed his concurrence; and these two very wise men, who could read the contents of a book before printed, or, perhaps, written, agree together, and declare "that the publication will be a mere *reprint* of two or three leading articles, which had appeared in the columns of that journal a few

weeks back." And on this assumption, the editor grounded a caution to his readers against buying it. What an admirable example to all editors and correspondents! The very sage, "modest," and "candid" Editor of a professedly religious newspaper, and his not less sage, modest, and candid friend, who agree so fully in that which is so uncommon that they might, in reality, be one and the same person, pronounce and publish a disparaging and condemnatory opinion of a book in perfect and avowed ignorance of its contents. What could so influence them that they agree together to commit an act so strange? Did the mere *title* of the announced book alarm them, that they thus cried out against it, before they even saw the "Remarks;" and before they knew whether they would be favourable or unfavourable to their beloved "Fly Sheets." Or was their consciousness of guilty participation with the very honourable writers of "wicked and slanderous publications" so great, that they shrunk instinctively at the very notice of "Remarks" upon them? The mere shadow of a forthcoming observer evidently threw a gloom over their *courageous* spirits; and they pronounced him an enemy that should not be listened to, before they saw his form, or heard his words. O! most just and equitable censors, who imitate—not Cato—but the Court of Papal Rome!—who treat a book, as it has done unborn children, and condemn it to infamy and destruction before it even sees the light! But, if such was the treatment the mere announcement of an unknown book received from the honourable and influential parties who united so readily to give their condemnatory opinion respecting it; and to warn the readers of the "Wesleyan Times" against purchasing it, what may reasonably be expected from them, now that the book has actually made its appearance, and proves to be, not as they so confidently opined—a compilation of extracts, but *Original* Remarks on the wicked proceedings of their most intimate friends? They will, undoubtedly, denounce them as unworthy of being read. They have done so; and have described them as a mouse nibbling at the corners of such "leaves of the 'Fly Sheets' as are *most vulnerable*." But in this case, as in others, truth, like light, escapes from concealment, even while men are hastily closing the shutters to keep it in; and it is evident, from the comparison employed at the conclusion of a professedly contemptuous Notice of the "Remarks," that the parties writing are, with the writers of the "Fly Sheets," cut and wounded as by sharp "razors." We are not surprised at this; for, though, as the very title would denote, they are not an answer, in detail, to the almost innumerable falsehoods and calumnies which they are designed to expose; yet, as professed, they contain "the *pith* of the 'Fly Sheets,' which it answers."

The main argument of the "Remarks" is, undoubtedly, sound; and is such as must commend itself to every unprejudiced reader. It is this—that if the professed reports in the "Fly Sheets" of what is *well known* be false, then the fair conclusion respecting what is *not known*, save by reports said to be supplied by "eave droppers," "scouts," and "curtain-hidden" spies, is also false. The reports of Conference proceedings—well known by all the ministers who attended the Methodist Conference in late years—are then *proved* to be false, and, intentionally, misleading. Events and circumstances

are shown to be misrepresented, and misapplied, by envy and malice, to parties that had no connection with them, whatever; and to such an extent, that wilful malignity, alone, must have so distorted and abused them. The whole "Remarks" are keenly Hudibrastic in their style of satire: in some parts too much so for us, who have taken up these matters in a more serious mood; but to those who desire to spend a lively hour in reading a pamphlet on "Wesleyan Matters," written by a man of undoubted genius; and who desire to learn the true *animus* of those, who, after having enrolled themselves as members of the Evangelical Alliance, (but who sunk themselves, by their conduct at its first meeting, in London, into general contempt,) and who, after having written sermons for their brethren on Brotherly Love, can say to strangers in a railway carriage, "The Evangelical Alliance stinks of the Buntings! I hate the Bunting clique." To such we would say, Purchase and read the "Remarks, by VATES, on the Fly Sheets."

NOTICES TO CORRESPONDENTS.

- 1.—JUDEX was too late with his communication, for its insertion in our last number; but, he will perceive that we have, substantially, fulfilled his request, and that as soon as we could. We shall expect to hear from him again.
- 2.—A. B's excellent Paper next month. His further communications are requested.
- 3.—We are obliged by the long and friendly note from the Local Preacher in Yorkshire. We were afraid of hasty conclusions; but, in addition to what he has stated, our suspicions were awakened by the accurately finished *report*, as it was said to be, of what was delivered lately. Both he, and another near to him, have forfeited the confidence of several of their former friends, by their incautious declarations respecting "Fly-Sheet" investigations. But we must wait until future circumstances shall fully reveal the truth. There can be no doubt of the other writer referred to. We shall be obliged to our friend, if he will arrange with the bookseller named.
- 4.—Z. has our thanks for the expression of his approval. We think, with him, that *decided* measures must be speedily employed.
- 5.—G. A. will find sufficient answers to his questions in one of the foregoing letters from Correspondents.

Communications on subjects connected with Wesleyan Methodism are respectfully solicited from parties concurring in the general views of the Preface,—to be addressed

"TO THE EDITORS OF 'PAPERS ON WESLEYAN MATTERS,'"

"CARE OF MESSRS. SIMPKIN, MARSHALL AND CO."

"LONDON."

